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understands both the Italian and the Turkish questions, and has a reasonable solution to give of the difficulties involved in them. His book has a rare charm for a thoughtful reader.

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7. — *Fiji and the Fijians*. By THOMAS WILLIAMS and JAMES CALVERT, late Missionaries in Fiji. Edited by GEORGE STRINGER ROWE. New York: D. Appleton & Co. 1859. 8vo. pp. 561.

WE are not able to determine from anything in this volume to what extent the "editor's" care has been applied or needed. As we read it, each part of the volume seems to have its peculiar style, and to be the work of a single author. The whole is interesting, and the first part is curious and valuable. In this, Mr. Williams has given a very complete account of the Fiji Islands and their inhabitants, the geography, geology, history, productions, methods of government, political and industrial relations, manners and customs, religion, and language of the different groups and families, — arranged, moreover, with admirable conciseness and precision. In the whole account, there is scarcely a superfluous word; and the necessary relation of horrors is so tempered by understatement, that one is saved from the disgust which the bare facts create in a Christian heart. A few instances there are of incorrect English, and occasional vulgarisms mar the page; as, for instance, where it is said that "the leaves, when boiled, *eat* like those of the mercury"; that the "*canes girt* from three to seven inches"; and where the cutting of hair on the right and left side of the forehead is described as cutting it to *windward* and to *leeward*; but, in the main, the narrative is easy, flowing, and in good taste. While it is the more interesting as the story of a people about whom very little has been accurately known, it fully confirms the impressions which civilized nations have attached to the name of the "Fijians." With all his softening of color, Mr. Williams has given us the picture of a race of cruel, crafty, malicious, brutal cannibals, with hardly one redeeming feature, either in customs or character. The very worst associations connected with their name are justified. Their religion is a low feticism, their habits are beastly, murder is their perpetual pastime, gratitude is unknown among them, war is their chief duty, and vengeance their ruling passion. Nowhere on the face of the earth does the beauty of nature seem more strongly contrasted with the degradation of man. In these lovely lagoon-islands, every prospect may please, but man is emphatically vile. Some facts mentioned by Mr. Williams may mitigate the

severity of this judgment. He remarks, for instance, that "*tax-paying* in Fiji is associated with all that the people love"! It is the great festival-day, when the people get together to pay taxes. In this particular we venture to think that Fiji will take rank before any Christian nation.

According to Fijian tradition, the human race sprang from a single pair, hatched by the god Ndengci from a couple of hawk's eggs. The Fijians have no tradition of a Fall, though from their Flood exactly *eight* persons were saved. One of the two races extinguished by that catastrophe was composed entirely of women, while the other was furnished with short tails, "like the tail of a dog." The Fijian notion of heaven is peculiar. Mahomet excluded old women from his Paradise, but Fiji excludes *bachelors*. No bachelor has ever been able to cheat the vigilance of the "Great Woman" who guards the doors of Elysium. That unfortunate class lose the joys of earth, only to fail more fatally of the joys of heaven. As human bodies form the choice morsels for the tribes on earth, so the Fijian gods regale themselves on *human souls*, many hundreds of which are consumed at celestial banquets. We are not told, however, that any god had equalled the achievement of Ra Undeundre, king of Rakiraki, whose consumption of bodies, "after his children had begun to grow up," amounted to nine hundred eaten by himself alone.

If the composition of Fiji *poetry* will not seem to offer very great difficulties to those who have imitated "Oriana" and "Hiawatha," the composition of Fiji *grog* will hardly delight even the enthusiastic tourists who expatiate on the charms of American drinks. Each of a circle of young men deposits his own well-chewed mass of *yagona* in a common bowl, and the strained infusion from this score or two of balls constitutes the national punch. The substitute for kissing is queer. When Fijian friends meet, they *smell* of each other, and if they are very fond, each takes a long sniff. They smoke and swim at the same time. It is not considered respectable for husbands and wives to be much together. The estimate which Mr. Williams puts upon the Fijian language seems to us rather too high. They have, indeed, four *numbers*, a "dual" and a "triad" between their singular and plural, and a large number of synonymes, especially of verbs; but, on the whole, we prefer the English as a vehicle of intercourse.

The second half of the volume, the mission history, by Mr. Calvert, details the trials, hardships, and dangers which the Wesleyan apostles have encountered in the islands, and their truly wonderful successes.